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The Catholic Weekly Review.

A JOURNAL DEVOTED TO THE INTERESTS OF THE CATHOLIC CHURCH IN CANADA

Reddite quæ sunt Cæsaris, Cæsari; et quæ sunt Dei, Deo.—Matt 22: 21.

Vol. III

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Notes.

It may be that THE REVIEW is a journal of the "I told you so" family, but, if so, it belongs, at any rate, to the cheerful branch of it. When Archbishop Cleary began drawing out Mr. W. R. Meredith it required no great perspicacity to foretell that the leader of the Ontario Opposition would experience before many days a bad quarter of an hour.

"The Stanstead result," remarks the *Montreal Gazette*, "seems to have been singularly happy all around. The Equal Rights people say they are satisfied; the Conservatives feel they are satisfied, and the Liberals are not growling, and so may be set down as satisfied also. There has been no such all round happiness recorded since Canada became Canada."

Premier Mercier, speaking of the result in Stanstead said:—"I am delighted with the result of the Stanstead election. The fanatics have been crushed and Stanstead has shown that this province is not favourable to fanaticism. What the ultimate political result of the defeat of the Equal Rights movement will be, I cannot say. I am not prepared to say that it will disappear altogether, because there is no doubt that there are many respectable and influential people connected with it. One notable feature of the election is that nearly 8,000 electors abstained from voting."

The *Toronto Mail* in a characteristic paragraph, complains that Mr. Colby had canvassers outside of, as well as within, the county of Stanstead, and it quotes with disapproval the following telegram which was sent to Mr. Colby by the Rev. Mr. Carson, a Methodist clergyman, now of Kingston, and formerly of the Dominion Square Methodist church, Ottawa:—

KINGSTON, ONT., DEC. 13, 1889.

"HON. C. C. COLBY, STANSTEAD:

"I read your nomination speech with unbounded satisfaction. Such statesmanlike utterances are a prophecy of good neighbourhood among the people of Canada. Each sentence is the tone of a bell that calls the nation to worship at the altar of patriotism and peace.

"W. W. CARSON."

A generous and onlightened expression of this kind fits not at all to the *Mail's* taste, and it resents the Rev. Mr. Carson's entrance into the domain of politics. That, we suppose, is because Mr. Carson has not hesitated on more than one occasion already to say of the *Mail* that in fanning into life every ember of ignorant and embittered fanaticism, it is pursuing a course as immoral as it is traitorous and unpatriotic. That, to the *Mail* writer, doubtless constitutes a shocking misuse of the ministerial office. But the public

will search in vain, in the *Mails'* columns, for any reproof of the clerical incendiarism and fanaticism of such men as the Wild's and the Wilson's, and that very numerous body of parsons who have not thought it foreign to their mission as Christian ministers, for now several months past, to apply, as Mr. Colby reminded his hearers in his nomination day speech in Stanstead, such terms as "liars and skunks" to our most honoured, honourable, and honest public men, of whatever political party.

The recent speech of Mr. Meredith to his constituents at London is to be viewed, on every ground, with disappointment and regret. In it the leader of the Opposition in the Ontario Legislature has dropped to the level of a demagogue. Mr. Meredith took the pains to repudiate, with some heat, the suggestion that he could be capable of permitting himself to be carried into power on a No-Popery platform, and we will do him the justice to say that, until his speech at London the other night, he was generally regarded as a man of wide liberality, and good feeling. But we regret to say that notwithstanding Mr. Meredith's professions, his speech, almost from first to last, was an address to bigotry and to prejudice. It stands as a declaration of political war upon the existing rights of the Catholic minority of the Province. Mr. Meredith puts himself on record, unequivocally, as opposed to the Separate School system, and since that system chances to be guaranteed to them under the Constitution, it remains for him and those who think with him, to curtail it to the fullest extent possible. The recent amendments to the Separate School Act relating to the assessment and the disposition of taxes—the securing of which has led to great improvement in the efficiency of the schools—he would forthwith abolish. In short, upon these, and upon such other points in our provincial politics as the giving of religious instruction in the schools, and the teaching of French in those in the Eastern part of the Province, Mr. Meredith adopts the *Mail's* programme; and we think that journal is fully entitled to the credit of channing, as it does, that time has brought it its revenges, and that Mr. Meredith's London speech is the *Mail's* triumph, in that it is a distinct and definite acceptance of every substantial plank in the Equal Rights platform. Certain it is that Mr. Meredith's speech gives unbounded satisfaction to the Equal Rights party, and the orators of that faction are already announcing that time and the hour have brought forth their man.

The result of Mr. Meredith's move, we presume, will be to again divide the Province, as it was divided at the election of 1886-87, upon a religious issue, and we may be permitted to say that we deeply regret it and not upon any narrow or merely denominational grounds, but upon the broad ground of the common good, and of a patriotic desire for the country's well being. These are not the methods, Mr. Meredith must know, which will go to the building up of a united people and a united nation. So far as the Catholics of Ontario are concerned they will maintain those rights guaranteed to them under the Constitution, and while we have little fear either that Mr. Meredith will succeed in writing them off from the statute book, or that, as the Archbishop of Toronto said a few days ago, the sense of justice which is so strong in the people of Ontario will permit them to be swept into the committal of any act of injustice against the Catholic minority of the Province, yet we greatly fear that the attempt will be detrimental to the best interests of the country, and will create a feeling of bitterness which will be by no means confined to one province of the Dominion.

AN EPISODE IN MR. MANSFIELD'S LIFE.

BY MAURICE F. EGAN.

Mr. Orton Mansfield—he had inherited the whole fortune of the Baltimore Ortons, and had, out of gratitude, prefixed Orton to his name, — was said by everybody who did not know him to be a happy man, and to be happy for three reasons: he was good, he was healthy, and he was rich. His house was the best in New York—or one of the best; he had brought a famous picture from Europe, and nearly everybody spoke well of him. His children had turned out well. Albert in spite of the slowness of promotions in the army, had gone up twice in rank since he left West Point; and Alice was about to marry a millionaire, who was, like Mr. Mansfield himself, a convert to the Catholic Church. His niece, a young girl named Louise, an orphan, had come home to his very grand house to spend the Christmas holidays.

Louise seemed smaller than she was; she was just sixteen, very slight and shy, with soft brown eyes, curly hair a little darker, and a complexion that suggested the apple blossoms. She was rather silent. "Reserved," the gay Alice called her. "Proud," Mr. Mansfield said to himself, as he looked closely at her on this Christmas Eve from under his shaggy eyebrows. He had just told her that she might go out that afternoon and buy all the pearls in Tiffany's, if she wanted them, and half a dozen evening frocks, and had thrown between the pages she was reading a blank cheque signed with his weighty signature. "What could be more generous than this?" he asked himself. Louise had not a cent of her own. Here she had the whole of an afternoon before her, with unlimited money at her commands. How many girls would be perfectly, deliriously happy if such a gift were to fall to them!

But Louise only let her long eyelashes fall on her cheek and said: "Thank you, uncle." Mr. Mansfield waited a moment, hoping to see the eyelids raise themselves, and a bright flush make the cheeks grow redder. He waited in vain. Then he went off grumbling, under his great white beard Alice never showed any particular elation over his gifts. But, then, she was used to them. Louise on the contrary, had probably never had a finer gift than the new calico frock or an indifferent pair of shoes while her parents were alive, on the used-up North Carolinian plantation.

II.

Mr. Orton Mansfield was to give a dinner on Christmas night to a few men out of his club. He had been busy all Christmas Day in his study after he had come from Mass, whither Alice and Louise had accompanied him. Alice had showered gifts on him—all of them gorgeous and useless things bought with his own money. It was kind of Alice, of course; but it rather bored him, particularly as it was plain that she was thinking more of a smoking cap she had made for her future husband than all the glittering trifles she had spread before her present father after breakfast.

He had watched Louise during Mass. He noticed at the "Gloria" a great gladness in her eyes and a flush of joy in her cheek. The girl was capable of feeling! Why should she appear so ungrateful to him? She had not even taken the trouble to adorn herself with any of the gewgaws that made Alice the most remarked person in the crowd that went up Fifth Avenue after the High Mass. Mr. Mansfield never rode to church, and Alice never rode from church—the one following some reverent tradition, the other following her desire to be seen in the well dressed throng which makes Fifth Avenue gay after the services in the various churches are over on Sunday. While Alice's attire in every detail plainly showed the touch of the English Redfern—then the most fashionable of ladies' tailors,—Louise wore a plain brown suit, neither quite new nor entirely fashionable.

Mr. Mansfield was vexed. And he had hardly recovered from his irritation when he entered his dining-room and seated his six guests. Neither Alice nor Louise was present. It was strictly a men's dinner. If the rather sombre oaken room lacked the color of ladies' dresses, it was not missed; for there were great banks of pink roses every-where, and above them in the dome glowed a modern stained-glass window of St. Elizabeth and the roses, through which yellow electric light flowed and mingled with the glow of the candles on the table

The men were pleasant principally because the cook was exceedingly good.

After much chatter, the host's thoughts returned to the subject which vexed him much—the ingratitude of the poor.

"I wonder if St. Elizabeth found the poor at all grateful?" he said, glancing at the jewelled stained glass above him.

Somebody yawned and said he did not know; but a reflective-looking man at the end of the table observed—

"I presume St. Elizabeth knew how to reach their hearts. But I fancy she did not care whether they were grateful or not," he added.

"But she was a saint," remarked Mr. Mansfield, "and I'm not."

"Well," said the reflective man, "gifts given without love—gifts given out of pity only—do not gain anything but a perfunctory kind of gratitude. Why, my dear Mansfield, the hardest virtue to cultivate is a gratitude which is not a lively sense of favor to come."

They all laughed except Mr. Mansfield.

"I don't know," he said, "whether that is cynical or not, but I do know that is my experience."

"Then I am afraid your giving has lacked something important, and that is a little affection."

This came from a young fellow who reddened a little when he felt how sentimental he would seem. But he was thinking of a little souvenir that had come to him that morning, done by his mother on a bed of sickness.

Nobody noticed his speech just then, for a new *entree* and a new wine came in. But Mr. Mansfield did not forget it. He thought it over before he went to sleep that night.

III.

Louise sat in her little room the day after Christmas. It was raining—the snow of the day before had turned to rain. She rose and picked up Mr. Mansfield's cheque from the table.

"I shall take it back to him without a word. He, my dear mother's brother, gives me money because I am poor. Money, nothing more! Oh, how insolent the rich are! Am I not dependent enough and poor enough without being constantly reminded of it? I almost hate him! Oh yes, yes," she continued, impatiently brushing a tear from her cheek. "I know I am ungrateful! I suppose I ought to show some gratitude; but how can I be grateful for this magnificent blank cheque! He gives things like a banker, not like a man!"

Louise tapped on the pane. A thought occurred to her. Perhaps he had no picture of her mother. She knew that her mother had loved him intensely. There was a faded daguerrotype in her drawer of a small girl in a stiff white frock and red coral armlets. She would leave that in his study with the cheque, and show that at least he was not so ungrateful as she seemed. She brushed the tears from her cheeks, and, tenderly taking the daguerrotype in her hand, she stole down to Mr. Mansfield's elaborately appointed study. She knocked slightly.

"Come in!"

Louise entered and then stopped short.

"Oh, come in!" Mr. Mansfield said, a smile showing in his eyes. He had felt rather lonely all the morning.

Louise put one hand on the back of the courteously offered chair, and rather timidly, and, with an utter loss of her presence of mind, held out the picture.

"Why, it's Lucy—dear little Lucy!" said Mr. Mansfield, a glow coming into his face.

"It's a Christmas gift, uncle," stammered Louise,— "the best I have."

"Here's one of those very coral clasps of hers," said Mr. Mansfield, opening a drawer. "I've kept it all these years. And you may have it. Dear little Lucy, how I love her—and," he said in spite of himself, "how I love her daughter!"

Louise clasped his hand in both hers, and they stood for a moment, very happy.

Louise forgot all about the cheque. It was of no importance now—whether she kept it or not. Afterward she remembered it with some pleasure in the new light of a little love.—*Are Maria.*

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HAS THE CHURCH OPPOSED PROGRESS AND CIVILIZATION ?

Is it true that the Catholic Church is the enemy of progress and civilization? If you mean by progress Divorce, Polygamy, Sects, Socialism, &c., yes. such things are not the outcome of Catholic teaching. If you mean by progress that continuous advance in the feats of the human mind, whether in the regions of the purely intellectual, or in the practical applications of thought in the material world, the Church has not been the enemy, but the best friend and guide in this world's march to the highest ascents of progress. The mission of the Church is to teach truths of the supernatural order, but as truths in this natural order are from God, as well, the truths in both orders will not contradict or destroy each other, though having different spheres. On the contrary they will be a natural aid to each other. Hence the Church always interested herself in the glory which resulted to religion from being the foster mother and patroness of learning and science.

It will not be denied that there was intellectual progress before Luther preached in Wittenberg, and the world owed it to the Catholic Church. If Guttenburg had waited for seventy years longer before inventing the printing press, and printing the Bible; if Columbus had delayed thirty more years before discovering America; what eloquent orations we would have on the glories of the Reformation, which would have given us the printing press, snatched the Bible from monastic cells, and spread it through the world, and inspired Columbus to sail boldly on the broad ocean in search of a new continent. It is no wonder that the world has made such gigantic leaps in the road of progress since the invention of printing. This progress is falsely attributed to the Reformation, when, in fact, it is due to the rich and varied treasures of the past, the fruits of the patient toil of the clergy of the Catholic Church for eight hundred years. What culture and progress Protestant countries have shown since the 16th century followed as the natural consequence of the activity and discoveries of former periods.

It was the Catholic Church that founded all the great universities of Europe and established the first free school for the people. If the Church were the friend of mental darkness she had the golden opportunity during the Middle Ages to display her spirit and scatter to the winds the sources of enlightenment which she alone possessed. What did she do? The answer should forever silence her calumniators. She gathered up with loving care, beneath the folds of her mantle, the literary treasures of the past, not only the sacred Scriptures and the writings of her own doctors, but all that she could find of the monuments of profane learning from Greece and Rome. She appointed her monasteries to be the depositories of her treasure, and commissioned her monks to guard them, and by their pens to perpetuate them. What time was not spent in prayer, the monks spent teaching the barbarians agriculture, and copying manuscripts for the benefit of generations yet unborn. The Church set to work to dissipate the darkness that had settled on the world outside of her sanctuaries. Profane learning belonged to the natural order, but the natural order was unfit to guard and spread it, and she came to the rescue.

The progress and enlightenment of the present day are largely due to the invention of printing, which is of Catholic origin; but Protestants attribute the advancement of literature to the Reformation, though its progress is due to the discoveries already made by Catholics, as the art of printing afforded facilities which before it did not exist. Protestantism had little direct influence upon literature or science. It built up, it is true, some universities, not half as many as it has destroyed, and contributed liberally to Biblical lore, such as it was. Not much more can be ascribed to it. Nor could it well be otherwise, since being so divided it has no power of organization, and can never exercise much positive influence, except where all join in the cry of protesting against the aggressions of Romanism. That's their strong point.

One of the first acts of the so-called Reformers was to confiscate and destroy the noble institutions reared by the Catholic Church for the spread of education, and then charge the

Catholic Church with hostility to learning. Next they tear violently from Catholics their property, and then charge them with poverty. Let those who feel disposed to deny these facts, first read the Penal Laws on the English Statute Books. Let them read the list which they will find in Cobbet's works of these institutions, and then charge the Catholic Church with ignorance and superstition. Can we wonder that those who thus became enriched with the spoils of the church should have laboured to asperse the character of her ministers who were the previous holders of the property? It is a principle of perverse human nature to hate those whom we have injured, and the spirit of bigotry in regard to the Catholic Church exhibits a frightful carrying out of this maxim.

Who raised up the universities of Oxford and Cambridge? and endowed them before the Reformation was thought of? Who built the magnificent cathedrals of Westminster Abbey, Yorkminster and hundreds of the magnificent cathedrals and abbeys in Great Britain, now in the possession of Protestants? The equals of these structures have not been erected in Protestant times, and yet Catholics who designed and erected them are charged with being the sworn enemies of the fine arts. Another great enactment of the Reformers was to deprive Catholics of the benefits of education. Any one who has read history will not deny this. After all this, is it not a burning shame to repeat the charge that Catholics are hostile to education?

Neither have Catholics been behind in discoveries and inventions. Nicholas, the Cusan, taught that the earth moved, not the sun, one hundred years before Galileo, 1481, and was created Cardinal for his learning. Copernicus, a priest, taught the same in 1500 under the protection of Pope Paul III., and an Irish Bishop, Virgilius, first formed a correct theory of the rotundity of the earth. A Catholic first read the field of the heavens through the telescope, and a Pope regulated the calendar. Father Secchi, who died lately in Rome, was the highest authority on astronomy. A Catholic discovered galvanism, another discovered the compass, another the barometer, and another invented gunpowder. A Jesuit, Father Dunn, discovered and utilized the properties of gas. Spectacles were invented by a monk of Pisa. The first treatise on algebra was given by Lucas Pacciolus, a priest. The Arabian system of arithmetic was introduced into Europe by Gerbert, afterwards Pope Sylvester II. In later times the greatest sculptor, Canova, was a Catholic; the greatest moral philosopher, Adam Miller, a Catholic; the most learned biblical Wiseman (Cardinal) was a Catholic. Raphael was a Catholic. Catholics almost monopolize singing, painting and architecture. The oldest example of known learning in music is the treatise of a learned priest, Hucbald. It was Guy, another priest, that introduced the scale of musical notes into church singing. The inventor of the church organ was a Catholic. Most of the great music composers have been Catholics—Mozart, Hayden, Clementi Pergelosi, Beethoven, Carl Mard, Von Weber, Donizetti, Belini, Verdi, Gounod, &c., and nearly all musical artists were Catholics. Engraving was invented by Albrecht Durer, a Catholic priest. Paper was invented by Catholics. The first almanac printed appeared in 1474. The first printing press ever set up in England was placed in Westminster Abbey by William Caxton, a Catholic. The first book printed in America was the "Spiritual Leader of St. John Chmacus," printed in Mexico in 1535, by John Pablos, a Catholic.

This sketch I know is very imperfect, but I think it is sufficient to vindicate the Church from the charge of hostility to learning and progress, and I think it ought to make those ashamed of themselves who either through ignorance or malice make such charges. The feature of the movement in more modern times is that in both Catholic and Protestant countries, the development of the natural order is left very largely to that order itself, where indeed it properly belongs. Individuals or governments without reference to church organizations push forward literature and science. The natural order is now able to take care of itself, as it was not in ages past, and the church has no need to bestow on it that fostering care at one time absolutely necessary. This being the fact, when literary or scientific progress is made in a country, Catholic or Protestant, it does not follow that the glory be-

longs to Protestantism or Catholicism. Neither is the blame to be awarded to one or the other, if a people through apathy or from bad government shows itself indifferent to progress. We claim that through the Middle Ages, and before printing, the clergy of the Catholic Church, and they alone, were the guardians of learning and civilization. Since the Reformation till recently Catholics in Great Britain and Ireland have been placed at a great disadvantage by the enactments of a Protestant government, which prohibited the education of Catholics. In view of these facts it is unfair to charge them with ignorance and want of culture. Since the advent of the printing press we do not claim all the achievements of science and progress. We only ask what the Protestant ministers are now crying out for, and what the boys wanted when they stoned the Archbishop and raided the convent Equal Rights.

J. J. EOAN.

CATHOLICS AND THE PUBLIC SCHOOLS.

It is long since any expression on the school question has attracted so general attention as that of the Right Rev. Bernard J. McQuaid, of Rochester, N.Y., on "Religious Teaching in the Schools," in the *Forum* for December. The long record of the writer as a founder of successful Catholic schools of every grade, and as a foremost exponent on the platform and in the press of the Catholic conviction on education, as well as the intrinsic interest of the article under consideration, explain this.

Bishop McQuaid notes, at the outset, the progress of the American mind on this subject within the past fifty years. In 1840 when such statesmen as William H. Seward and John C. Spencer proposed an equitable arrangement for the conduct of schools by which the fair wishes and demands of the State, of religious and secular corporations, and of individuals should be fully heeded and subserved, a tempest of popular indignation was aroused. In 1889 the National Teachers' Convention at Nashville, Tenn., invited two eminent ecclesiastics to address it on denominational schools.

The Bishop passes by with patience, not unminged with pity, such final flickerings of dying out bigotry as were manifested at the Know-Nothing Convention at Saratoga, N. Y., last summer, and the men who lose their wits before the spectre of "Romanism" or "Jesuitism." "It is hard," he writes, "to reason with these disturbed, but well-meaning, gentlemen. They speak and write of Ireland and Italy when others are studying American problems; they write of 'dumping' European criminals on American shores, when serious men are planning how best to keep down the breeding of criminals in our large cities; they picture the Pope in the supposed act of nullifying our national laws, when citizens to the manner born ask that our laws shall not ride rough shod over parental and conscientious rights. . . . Catholics are unceasingly hectoring about their attempts to overthrow and destroy the State school system. Attention is thus drawn away from real dangers altogether inherent in the system itself."

First among the dangers, he notes the unadulterated communism that underlies the State school system. "The assertion that the State has the right to educate at the common expense one class of children to the practical exclusion of another class, is communism in its worst form. Every argument adduced to justify it in relieving parents, in one line of duty, of burdens they are able to carry, may be brought forward to relieve them in other lines of duty. . . . When parental responsibility abdicates in favour of governmental responsibility, encouragement is lent to mendicancy, and the breeding of pauperism begins."

Another radical defect is the taxing of poor men for the education of the children of the rich. The friends of the State schools were wont to talk about the country's need of elementary education for the children of the masses. "But," says Bishop McQuaid, "it is a mockery of the truth to talk, in these days, of an elementary education in any of our cities or towns. The system embraces everything from a kindergarten to a college. It needs only two other provisions to be perfect—a nursery for babes and a university for the State's pauperized pets.

"Why not provide cradles, baby wagons and attendants?" Advocates of State paternalism run mad, such as Edward Bellamy, call for the highest curriculum of studies up to eighteen and twenty years of age, and a sufficient State provision for the support of the children of indigent parents while at school."—[In *Nationalist* for July, 1889]

"The original and primary danger to the State school system," he continues, "is found, then, not in the assaults of any class in the community, but in its own manifold and inherent defects. Catholics are not antagonizing it; they are leaving it severely alone. . . . Catholics and German Lutherans are the only believers in Christianity who are logical and consistent. These have convictions and they live up to them, even if in doing so they have to spend money."

The Bishop thus meets the arrogant objection of those who may claim that the whole amount of taxes paid into the common treasury by Catholics, is, owing to their poverty, too trifling to be noticed. "Here is opened up the significant question of taxation. Consumers are the chief tax payers. When the city or State swells the tax roll for increased schools and teachers, the landlord, the baker, the butcher, the dry-goods man distribute a portion of the increase on tenants and consumers. In western cities, where clerks, mechanics and laborers own their dwellings, a direct tax is paid on the real estate and an indirect tax through others, who, from the goods they sell to their customers, derive a share of the taxes they pay. This tax money is called State money. The State collects and distributes it. It is still the people's money. A man's rights go where his money goes. Much of this money is used for the maintenance of schools from which a large minority of citizens is barred out by disabling conditions, arbitrary, illogical and punitive."

Viewed from another point, however, as the writer shows us, the Catholics are not without their compensation; though the injustice done them becomes plainer for the non-Catholics who use the State schools. He thus exemplifies: "The last printed report of the Rochester public schools is for 1877-88. Their pupils numbered 12,302. For the same period the parochial schools counted 5,849, or more than 47½ per cent. of the number in the State schools. The total city tax-levy for 1887 was \$1,234,239, of which \$252,000, was for the schools—or nearly 21 per cent. of the general city taxes was for the schooling of its specially favored 12,302 children. Hence, were the Catholics to disband their parochial schools and throw their 5,849 children on the city, school taxes would have to be increased more than 47½ per cent., or more than \$119,600, without counting the cost of the fourteen or fifteen new school-houses, together with lots upon which to build them, furniture, etc."

As the case stands, the non-Catholic tax-payer saves nearly one tenth of his entire tax-bill; the Catholic tax payer the same sum less what he contributes to the support of his parochial school.

The Bishop takes up the charge of sectarianism, which is the pretext for the punitive treatment of parochial schools, and quotes Secretary John C. Spencer in proof of the fact that the exclusion of all religious instruction is in itself sectarian. "By what right," asks Bishop McQuaid, "does the State hand over one dollar of Catholic money to maintain sectarian schools of the Ingersoll, the secularistic, the avowed infidel, or the evangelical type, while it refuses to give back to Catholics, for their so called sectarian schools, a portion of their own money?"

As to the objections raised against the parochial schools, of which the first is that they fail to inspire their pupils with a patriotic love of country: "A sufficient answer to this heartless aspersion on our honor as citizens would be to invite these calumniators to visit our cemeteries and look on the tiny flags waving over the graves of patriots who died for their country's preservation. Members of the Grand Army do not speak thus of their brothers-in-arms."

The second charge, that the parochial schools are not up to the standard of the State schools in secular learning, the Bishop brands as equally false with the first—citing his proofs from the city of Rochester where both systems are well established and in fair and amicable competition. *Regents of the University of the State of New York* send out to all

schools, State, parochial and private, that ask for them, sets of examination papers. The answers of those papers must have 75 per cent of correctness in each branch of study.

He touches on the advantages which the parochial schools enjoy in having teachers whose lives are consecrated to the work.

He makes short work of the third objections that parochial schools tend to keep Catholic children a class apart, and thus fail to foster democratic equality. "Democratic equality," he says, "is a phrase with which to fool gudgeons. The wealthy of a town congregate in an aristocratic neighborhood, and right there will be found a State school, from which children of poverty will be, by force of circumstances, excluded. Thus the latter are deprived of social elevation through social commingling. Where this separation of rich and poor can not be obtained in a district whose inhabitants are of both classes, the abolition of the recess removes all dangers of contact between the classes except in the classroom. It is in parochial schools that the democratic notion of friendly equality is best carried out. The religious brotherhood of man is taught and practically lived up to in these schools. We are ready for other objection, only let them contain a bit more of common sense."

This is from the conclusion of Bishop McQuaid's masterly article. "The building of school-houses and the gathering into them of our Catholic children are going bravely on all over the United States, especially in Massachusetts. Now that the Bostonians are fairly aroused, we may look to them for largeness and thoroughness of plans in educational achievement. They will accept, I am sure, no compromise by which the religious element in their daily tasks can be lessened. They will do their best to turn out good citizens and good Christians.

"Catholics hold a proud position in the face of their fellow-citizens, though it is one for which they are heavily fined by State schoolism. In State schools: 1. Their parental rights and duties toward their children are infringed upon. 2. Their children's rights to a moral education and training by religious enforcement, are seriously interfered with. 3. The natural dependence of children on parents is weakened. 4. The double taxation to which parents are subjected is irritating, unjust, and cruel; it is a hindrance to mutual esteem and to a kindly spirit among fellow citizens. 5. They are made to suffer for the sake of conscience. It is not necessary to tell us again that somebody else's conscience ought to suit us.

ARCHBISHOP WALSH ON THE ANTI-CATHOLIC CRUSADE.

There was an interesting ceremony at the De La Salle Institute on Thursday the 19th inst, when the Brothers and pupils gave a reception in honor of Archbishop Walsh. His Grace was accompanied by Archbishop Cleary, of Kingston; Very Rev. Father Laurent, V. G., Very Rev. Father Rooney, V. G., Rev. Fathers Hand, Gibbons, Walsh, Hemming, Cassidy, Cruise, Corduke, McBride, Kiernan, and McCann.

After the presentation of an address to the Archbishop and the rendering by the pupils of a choice programme of music, His Grace distributed testimonials of merit to the more successful pupils.

The Archbishop, at the close of this interesting ceremony, said he was very glad indeed to see so many fine young boys under the care of the Christian Brethren in the Catholic Schools. One of the greatest comforts or consolations that a Catholic Bishop or Archbishop could have was to see Catholic education prevailing in a flourishing condition in every point of the diocese. This was one of the most important conditions of Catholic life—a sound, Christian Catholic education. When he said Catholic education he took for his motto that which was written on the red flag on the wall behind the platform—"Religion and Science."

"Religion we know," said Dr. Walsh, "is the most important feature in our lives, the most important element in our destinies. Time is but the threshold of the eternal world. This world is but one stage on the road of life—a preparatory stage, but an important stage—and in this stage religion plays a most important part as regards our future. Just as the

soul is superior to the body, religion is superior to every action in Catholic life. It is the first step in the platform of Catholic education.

Its influence, the Archbishop continued, would develop the mind, would form the conduct and character and would be an important factor in determining their success even in the pursuits of national life, and it would constitute a necessary condition of success in this life and a necessary condition of happiness in the next—a necessary condition for working out the problems of immortal destiny. The teaching of religion in the Catholic Schools was the one necessary condition, without which they need not have any schools at all. They might as well have any other schools if the Catholic religion was not the presiding genius in them.

"Then," added His Grace, "we have secular science—a knowledge of those things which enable us to fulfil the duties—the various avocations of this life to which divine providence may call us. We all know what are the social grades here—some according to their talent and according to their condition in the world will be called to one position and others to another in civil life.

Some are gifted with more talents than others, and those gifted with the highest talents will work themselves into the higher grades of civil life, while those possessing talents of a lower order will take a lower place. Nevertheless it is the duty of the schools to cultivate the talents of the children to the utmost extent. These two things are necessary—(1) a Catholic education under the benignant influence of religion, (2) secular knowledge, cultivating the intellectual nature of man—shedding its earthly light upon the human mind—fitting men for the duties of this world, and its light caught from the eternal world, from God, illuminating the mind and heart, and leading them on the road of rectitude and principle through this life to the better eternal world. This is the theory of Catholic education, and I am glad to find that this theory is being worked out here in this great city in our Christian schools, under the care of our Christian Brothers, who have consecrated their energies to Christ. These Brothers do not ask for pay—they work for the love of Christ." His Grace expressed delight at the prosperity of the schools, and stated that the aim of his life had been to do his utmost for education, to promote that education to fit the children of Catholic parents to take their proper place in the civil and social life of this country. To fit them to do that, they must be boys of cleverness, well educated, and of a high standard of honour and principle. Having impressed upon the audience that the first school for boys and girls was the home—the Christian home—where the characters of the greatest Catholic men of the past have been formed—on the knees of their mothers, the Archbishop observed that if the home was not what it ought to be the school could not supplement its teaching.

"As a Catholic Bishop," His Grace added, "I have all my life endeavoured to create a Canadian priesthood throughout this country. My object has been to take the boys from their parents—to educate them to make our priesthood racial of the soil. Just as the mighty forest oak growing up rooted in its native soil, so have I desired to see the boys of this country consecrated to the church. That has been my wish—to see the priesthood of my country racial of the soil, like the forest oak, defying the tempest and the storm that may sweep over the land. We must no longer bear, we must no longer submit to the persecution that we endured at home. We must assert our manhood and be the equals of our fellow-countrymen.

I find another motto on the wall, "Patriotism." I am a Canadian, heart and soul, although I do not forget my old home—Ireland. My most sacred memories are with dear Ireland and her struggles, and my sympathies are with her in her sorrows. But, nevertheless, I am a Canadian in heart and sympathy. I admire the country, I admire its Constitution, I admire its people. We should inculcate in our boys the best sentiments of patriotism and love of country, for this is their country. It is true that an unprincipled, an ignoble, a wicked crusade is being preached against the Catholic minority in Upper Canada at this moment. But I must say this: I have full confidence in the sense of justice of Ontario people, and I say further that this wave of fanaticism

will not sweep them into any act of injustice against the Catholic minority of Upper Canada. I cannot forget now the noble sentiments expressed by a noble son of Ontario—an able man and a good man—the Hon. Mr. Blake—who said that the Protestant majority of Ontario should treat the Catholic minority not only with justice but with generosity. That sentiment did honour to his head and heart, and I would say that that good man would grace any Senate in the world. Furthermore, the sentiments he gave expression to are the sentiments maintained by the majority of the Protestant people of Ontario, who, I am satisfied, will never lend themselves to do an injustice to the minority composed of their Catholic fellow-countrymen. I am called into the use of these expressions by the word "patriotism" on the wall. Let us love our country in spite of the injustice preached against us at the present time—an injustice which will not, which cannot, prevail in a free country. While I express hearty approval of the words of Mr. Blake, I am not saying now whether I endorse his politics or am opposed to them. I wish the reporters to bear this in mind—that I neither say I endorse his politics nor am opposed to them. I wish that to remain where it stood."

After a few words appreciative of the work done in the school, and testifying to the interest he took in the educational and religious interests of the people, the Archbishop resumed his seat amid loud applause.

The programme closed with the "Benedictus," sung by the choir, and Bach's march, "Boston," rendered by the orchestra.

ARCHBISHOP CLEARY AND MR. MEREDITH.

The following is an open letter from his Grace the Archbishop of Kingston to Mr. Meredith, the leader of the Ontario Opposition:

THE PALACE, KINGSTON,
December 18, 1889.

To W. R. Meredith, Esq., Q. C., M. P. P.:

DEAR SIR,—The public journals of this province report you as having made the following reference in your speech on Monday night in the Grand Opera house in London:

"I take it from a newspaper published in the city of Kingston, addressed, it is true, to the readers of the paper, but arising out of matters that engage the attention of the province; the words are used by a newspaper, but to some extent, I apprehend, by the gentleman who presides over the archiepiscopal see of Kingston:

"Holding, as we do, the balance of power between the two factions, we are, if only true to ourselves and to the crisis about to come upon us, independent of either, and can dictate the terms upon which one or other shall receive our support."

May I take the liberty of requesting you to inform me and my fellow-citizens of Ontario by what authority you publicly attribute to me the authorship of the foregoing extract from a Kingston newspaper, which you were pleased to interpret to your auditors as revealing "a great danger to the State," "one of the dangers of modern civilization," "one of the greatest evils we have to contend with in Parliamentary government," and "against which both parties should cry, 'Unite, unite, against a common enemy?'"

I have the honour to be, dear sir,

Yours very respectfully,

JAMES VINCENT CLEARY,
Archbishop elect of Kingston.

MY LORD ARCHBISHOP.—I have the honour to acknowledge the receipt of your letter of yesterday containing a quotation from a report of my recent address to my constituents at London, and requesting me to inform you and your fellow-citizens of Ontario by what authority I "publicly attribute to you the authorship of the extract from a Kingston newspaper" which I read to my audience.

Taking the report as it stands, I do not think it open to the construction you seem to place on it, or fairly read to more than indicate the speaker's opinion that the newspaper in question, from its position and surroundings might not unreasonably be taken to express your sentiments upon

the matter in hand, and that certainly was the full extent to which I intended to go, and, as I believe, my words went.

A public man cannot safely, as you know, be held responsible for the verbal accuracy of every line of an extended report of his utterances, however correct in the main that report may be.

Limited as I have pointed out, the inference was not, I thought, an unfair one.

The newspaper in question is by many understood to be in your confidence at least, and one would hardly have thought that so important a statement would have appeared in it without your approval, or, if it had appeared without that approval, would have been permitted to remain before the public without at least some effort on your part to modify, if not to withdraw it.

I am very much gratified to find from your letter to me that you do not approve of the sentiments expressed by the writer of the paragraph in question (for that I take to be your view, else the inquiry you make of me would be an idle one), and I am pleased to find, and shall have great pleasure, in justice to you as well as in furtherance of the principles for which I am contending, in publicly stating in my future addresses that I have the weight of your great authority with and not against me, on the important question which forms the subject of this correspondence.

I have the honour to be,

Your Grace's obedient servant,

W. R. MEREDITH.

The Most Reverend the Archbishop (elect) of Kingston
Kingston, Ont.

HIS GRACE OF KINGSTON REPLIES TO THE LEADER OF THE OPPOSITION.

ST. MICHAEL'S PALACE,

TORONTO, Dec. 22, 1889.

To W. R. Meredith, Esq., Q. C., M. P. P.:

DEAR SIR,—I am honored by the receipt of your letter of date Dec. 19, and would have replied a day earlier had I not been temporarily disabled by a rheumatic affection congenial to this season.

I accept unhesitatingly your assurance that *The Empire's* report of your speech to your constituents in London is verbally incorrect in making you appear to say with reference to an excerpt from a Kingston newspaper, which you most severely censured. "The words are used by a newspaper, but to some extent, I apprehend, by the gentleman who presides over the Archiepiscopal See of Kingston."

I likewise take your words implicitly that you meant merely "to indicate your opinion that the newspaper in question, from its position and surroundings, might not unreasonably be taken to express the Archbishop's sentiments upon the matter in hand," which means, I take it, you hazarded a conjecture and no more.

Too frequently have the political agitators who are engaged in the present Anti Catholic crusade in Ontario given public utterance to that illogical and unjust, and pardon me if I venture, in addressing you, to add illegal conjecture, for the sake of creating odium against the hierarchy. *The Montreal Witness* and *Ottawa Evening Journal* have recently committed this offence with a view to bringing me, if they could, into direct antagonism with the newly-founded University of Ottawa, its faculty and its patrons. I have not condescended to notice the insolence of those two journals, whose character is so well appreciated by my clerical and lay friends in Ottawa that contradiction of their injurious statements on Catholic subjects, more particularly on an episcopal affairs, is deemed unnecessary. But when the same conjecture is delivered in solemn assembly by you, sir, whose reputation for personal integrity and high legal ability is undisputed, and whose masculine uprightness of heart, as your friends love to relate, used to find expression erstwhile in these noble words, "I would rather give up political life altogether than join in an agitation against my Catholic fellow-citizens."

I feel bound to signify my respect for your sentiments, even when you err, and by correcting your mistake prevent its repetition.

Know, therefore, that the Kingston newspaper referred to by you has no more warrant than any other paper to express my sentiments. It was established independently of me and is conducted without control on my part, as its editorial pages rather frequently proclaim. I have no pecuniary interest in it, I don't know who its editor is, I have not seen a half dozen copies of it within the last six months. I know nothing of the editorial article stigmatized by you except that a telegram received from Kingston yesterday in reply to my query as to its date, informed me that it appeared on the 15th of last September. Whence you may judge of the forensic value of your proof of my responsibility drawn from the fact that the extracted sentence "has been permitted to remain before the public without at least some effort on the Archbishop's part to modify if not withdraw it." Permit me to supply you with a rule for general guidance in matters of this kind. Whenever you see a letter from the Archbishop or bishop at the head of a newspaper, especially if the diocesan seal be affixed, approving or recommending it to his flock as the organ of Catholicism in his diocese, or as a reliable exponent of Catholic thought and defender of Catholic rights, then and then only are you justified in holding him responsible for its teachings. On the other hand, were I or any other prelate to exercise a rigid censorship over the press, such as you demand, on political topics or on any other than those directly bearing on faith and morals, although you would, as your letter intimates, applaud our action, many amongst your modern associates would, I am convinced, ring out their loudest denunciations against the Catholic church, and proceed to vilify her from day to day and from week to week as the very type of despotism, the enemy of "free thought" and "modern civilization," the citadel of "obscurantism," and all else that would tend to depreciate her before men.

It nowise concerns me whether you have rightly or wrongly interpreted the naked sentence you have produced from the Kingston newspaper. You know as well as I that a sentence withdrawn from its antecedent and subsequent context may be plausibly presented to the public in a sense wholly foreign to the mind of the writer. Perhaps you have heard of the unbelieving preacher who boasted of having read in the Bible that "There is no God," and truly he was able to point to the assertion in Psalm xiii. But he had omitted to quote the preceding clause of the verse, which runs thus: "The fool hath said in his heart, there is no God." Wherefore, since I have no knowledge of the context preceding or following the short sentence you extract from the Kingston paper, I am unable to form a prudent judgment as to its meaning. Neither does it appertain to my business in any way whatever. The conductors of the newspapers are, I presume, able and willing to give you due satisfaction.

I may say to you, however, that I believe you have harmed yourself and your cause by the extravagance that pervades the whole course of your London speech, its looseness of assertion, its inconsequence of conclusion, its unrestrained license of denunciation. Yours was not a casual or extemporaneous address; it was, as it was expected to be, a manifesto of the policy of the political party who own your leadership in the House of Legislature and out of it. And yet you allowed party and passion to overmaster your legal mind to such a degree that because, forsooth, some unknown person wrote a sentence in a Kingston paper exhorting the Catholic people of Ontario to defend themselves against the ferocious bigots of the "Equal Rights Association" by a judicious exercise of the suffrage in withholding their support from any political party that will not guarantee them security in their natural and Christian and constitutional liberties, you dash off with the triumphant interrogation: "Is there not great danger to the State in this solid compact of the minority?" You assume as a fact that which the unknown writer exhorts to, and by exhorting confesses not to have existence. You pronounce it "a danger to modern civilization" and "one of the greatest evils we have to contend with in Parliamentary government, and against which both parties should cry: 'Unite, unite against a common enemy, for there is danger in the community.'" This is truly shocking; it is an outrage to Him whose advent to earth you believe to have been heralded by the angelic song: Peace on earth, goodwill to men."

Did the Hon. Mr. Mercier or the leader of the Opposition in the Quebec Legislature attempt by any disgraceful method of this kind to catch the votes of the unthinking populace and influence religious passion against the Protestant minority of Lower Canada, your innate sense of justice and fair play would then, I trow, rise up in revolt against such petty politicians barbarity, and probably you might be tempted to charge his crime against his church, as a relic of mediocrity and a specimen of the unilluminated morality of that historical period, which the more ignorant of your agnostic friends are wont to facetiously style the "Dark Ages." David, the royal sinner, felt no remorse of conscience over the murder of the brave and faithful officer whose bed he had defiled, till the prophet of God appealed to the unextinguished spark of natural justice in his breast by a parable of infinitely less grievous injury done to one of his peasant subjects. Let Lower Canada be your parable.

Ah! sir, it was unworthy of you, who expect to hold some day or other the office of Premier in the ministry of this Province, or, this failing you, to mount the bench of justice for the conscientious settlement of claims and disputes between man and man, that you should foment discord and hate amongst Her Majesty's subjects, and bid the majority unite in solid compact for the oppression of the minority, whom you have sought to brand with the mark of Cain. Herein you become guilty of all that wickedness imputed by yourself to the unknown author of the Kingston sentence, and you are involved in all your terrible anathemas pronounced against him. He is unknown, his sentence will pass into speedy oblivion, despite the factitious importance you have striven to attach to it. Your name and your cruel utterance against your Catholic fellow-citizens, than whom there are no better in the land, will be linked together in the mind of this generation, and may their recurrence to memory prompt the prayer, "May God forgive Wm. Meredith!"

I remain, dear sir, yours very respectfully,

(Signed)

JAMES VINCENT CLEARY,
Archbishop (elect) of Kingston.

General Catholic News

The Senate of North Dakota has chosen a Catholic priest for its chaplain.

The Catholic Anti Slavery Congress convoked by Cardinal Lavigerie will meet at Brussels next Easter.

There are now 80 churches in the city of Chicago in which the holy sacrifice of the Mass is offered up.

The usual Christmas collection at St. Mary's Church, Toronto, realized the munificent sum of \$1,107.86.

His Grace Archbishop Corrigan has taken steps to procure a chime of sixteen bells on St. Patrick's Cathedral, of New York City.

Pope Leo XIII. has given orders that he shall be buried in the Basilica of San Giovanni, in the Laterano. He has selected a spot which opens on the gallery which runs round the apse, and he has set apart a sum of money to defray the expenses of his funeral.

The following letter has been given to the press:

It being rumored that on the occasion of the late interview with some members of the Catholic School Board His Grace the Archbishop of Toronto expressed himself to the effect that he was in favor of the ballot for the election of Separate School trustees, we, who were present at the interview in question, declare that the aforesaid rumor is without foundation; that His Grace, on the contrary, clearly stated that he was entirely opposed to voting by ballot for that purpose, and that the bishops and clergy of the province unanimously, and the laity with but few exceptions were also opposed to it.

J. M. LAURENT, V. G.
J. F. McBRIDE, Sec

The Catholic Weekly Review.

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LETTER FROM HIS GRACE THE LATE ARCHBISHOP OF TORONTO.

ST. MICHAEL'S PALACE, Toronto, 20th Dec., 1889.

GENTLEMEN,—

I have singular pleasure indeed in saying God-speed to your intended journal, THE CATHOLIC WEEKLY REVIEW. The Church, contradicted on all sides as her Divine Founder was, hath with peculiar pleasure the assistance of her lay children in dispelling ignorance and prejudice. They can do this nobly by public journalism, and as the press now appears to be an universal instructor for either evil or good, and since it is frequently used for evil in disseminating false doctrines and attributing them to the Catholic Church your journal will do a very great service to Truth and Religion by its publication. Wishing you all success and many blessings on your enterprise.

I am, faithfully yours,

JOHN JOSEPH LYNCH,
Archbishop of Toronto.

FROM THE ARCHBISHOP OF HALIFAX.

HALIFAX, July 11, 1889.

DEAR MR. FITZGERALD,—

I have been very much pleased with the matter and form of THE CATHOLIC WEEKLY REVIEW. The high moral Catholic tone, the fine literary taste displayed make your paper a model of Catholic journalism. May it prosper much so long as it keeps to its present line.

Yours very truly,

J. C. O'BRIEN,
Archbishop of Halifax.

FROM THE LATE BISHOP OF HAMILTON.

HAMILTON, March 17, 1887.

MY DEAR MR. FITZGERALD,—

You have well kept your word as to the matter, style, form and quality of the REVIEW, and I do hope it will become a splendid success.

Believe me, yours faithfully,

JAMES J. CARRERY,
Bishop of Hamilton.

TORONTO, SATURDAY, Dec. 28, 1889.

Mr. Stead suggests, as the result of his investigations at the Vatican, that the Church set about at once to make certain following radical changes in her government. These are the changes which he suggests.—The removal of the Holy Father "from the Vatican to the freer atmosphere of the Western World," the bringing of "the Curia and the personnel of the administration approximately nearer to a proportionate representation of the whole of the constituent sections of the Catholic Church," "the establishment of a congregation for social questions on which women would sit in equal rank with men," the starting of "a newspaper and correspondence bureau," and "the progressive substitution of English for Latin as the universal language of the Church." Mr. Stead imagines that the adoption of this programme would open up a new era for the Church. It does not seem to have occurred to Mr. Stead that the Holy Father and his advisers may know what is good for the Church, quite as well as the Editor of the *Pall Mall Gazette*.

Mr. Daniel Dougherty in his address to the Catholic Congress referred to the persecutions of Catholics in the past, and the strong existing prejudices against them. "Look," he said, "at Mr. Bryce's book on the American Commonwealth, which says that no Catholic would be thought of in connection with the presidency. At the present time there is but one Catholic in the United States Senate, and as far as I can remember at the present time, there have been but two in the Cabinet—Roger B. Taney in Jackson's Cabinet, and James Campbell in Pierce's. As far as Governor Car-

roll is concerned, he, who was of noble blood, and now bears a name glorious in American history, was cut when he ran for Governor, and solely because he was a Catholic."

THE STANSTEAD ELECTION.

The result of the election in Stanstead a few days ago, and the re-election of Mr. Colby by an overwhelming majority, will not bring much comfort to the Equal Rights party. It was the first electoral tilt that the country has witnessed between the old forces and the new—between constitutionalism, in the best sense of the word (and any other word would be too narrow a one) and organized and aggressive fanaticism. The strong stand taken by Mr. Colby in the House of Commons in March last against the anti-Jesuit agitation, led to his being singled out for the especial opposition ever since of the leaders of the Quebec wing of the so-called Equal Rights movement, and the announcement of his appointment to a seat in the Cabinet sufficed at once to set every Equal Rights element into excited action. The opening of his constituency an English-speaking one, in which there is a Protestant population of over ten thousand—brought the Equal Rights organization of Quebec Province into active canvass against him; it nominated its candidate; political clergymen fulminated, and fanatical journals like the *Montreal Witness* assailed him; the contest, it was urged, was to attest the strength of the outraged Protestant sentiment of the Lower Province, and to sound the death-knell of the old order of things, and much more to the same purpose—with the result that Mr. Colby's opponent, Mr. Le Baron, polled, all told, only a little over five-hundred votes. Mr. Colby nearly trebled this without exerting himself to organize the constituency. He spoke at but one meeting on nomination day, and only attended one other in the neighbourhood of his home. And yet the gentleman whom the Equal Rights managers induced to pose as the special representative of Protestant feeling, was unable to secure more than five hundred votes. It is to be remembered, too, that even among these was a certain proportion of votes not polled in behalf of Mr. Le Baron as the Equal Rights representative—the votes of the "old time Liberals" who voted against Mr. Colby (a Government candidate) as a matter of principle.

"The lesson this fact enunciates" says the *Montreal Gazette* "need hardly be dwelt upon. It is that the Equal Rights movement, as it is called, through mistakes in its inception and in its policy, has failed to win the sympathy of the people of Quebec for whose defence it was pretendedly organized, and even when directed against the man chosen as the special representative of the idea which it combats, and strengthened, as it claimed, by the covert support of a section of one of the great political parties, cannot arouse a Protestant county to its side or give its representative a support strong enough to make his candidature respectable."

The significance of the result can hardly be overestimated. Mr. Colby returned to his constituency for re-election taking the full responsibility for his own, and the Government's, course on the Jesuit issue. That course had been denounced as a betrayal of the Protestants of Quebec into the hands of the Catholic hierarchy. The Government, the Opposition, and all but 18 members of Parliament, concurring, claimed that its action was one of political wisdom, in the best interests of the peace and welfare of the whole country, and that the legislation which it was asked to annul was *intra vires* of the Provincial Legislature. The issue being put before it, Stanstead, one of the strongest Protestant counties of Quebec, has

endorsed this view. It is to be hoped that the lesson will not be lost on the Equal Rights organizers. The result is something more than a victory for Mr. Colby and the Government. The contest was not conducted on the old party divisions, and Mr. Mercier has himself expressed his delight at the issue. The country, we venture to think, rather more than the Government, or than the now minister, is to be congratulated.

THE HOLY SEE AND IRELAND.

The *Observatore Romano* has been authorized to contradict the report that the Holy See has instructed Mgr. Satolli to proceed to Ireland on any mission whatever. That paper says.—“It was Monsignor Satolli's intention to visit his personal friends in Ireland when returning from America, where he represented the Pope at the Catholic Congress of Baltimore and at the opening of the Catholic University. The malicious *canard* that has been circulated giving an utterly false meaning to the projected visit, will possibly prevent him from carrying out his intention.” The real facts connected with the visit of Monsignor Satolli to Ireland are as follows: The distinguished prelate was accompanied to America by Father Howlett, a young Irish priest, who acted as his secretary. The Archbishop who had travelled to the United States on board one of the French mail steamers had intended to return *via* Ireland and had actually accepted an invitation to spend some little time in the county of Wexford, where Father Howlett's parents reside. The *Irish Catholic* of Dublin, a journal always careful and accurate in its statements, and which, in this instance, probably knows whereof it speaks, says that Ireland and her people possess no warmer friend or advocate at Rome than Mgr. Satolli, and it hopes that nothing will be allowed to interfere with his visit, which is of a wholly personal character.

Mgr. Satolli seems to have spent only a few days in Ireland and his presence there has had none of that mysterious significance with which the newspaper correspondents surrounded the circumstance of his coming and going. There is just one thing in regard to these ever recurring rumours of the intentions of the Holy See towards Ireland, the sending of special envoys to the Vatican to report upon the morality of the political situation and so forth, that we are led to say; and that is, that there is nothing of moment in respect either to the social or political condition of Ireland, past or present, nor anything concerning the relations of that country to the Holy See on the one hand, or to England on the other, that has not been time and again brought before the world and presented with an eloquence, and with a force, and with such a knowledge of the subject as no envoy to Ireland from the Holy See, however equable, or capable he may be, can supplement, or in any way add to. For example, the mission of Mgr. Persico to Ireland, about which, after all, very little is known, is understood to have been due to a desire on the part of the Holy See to be informed by an impartial and experienced observer in regard to the seriousness or otherwise, of certain phases or aberrations, of the Irish movement, such as “boycotting” and “moonlighting.” And limiting it to this ground, it, doubtless, served a necessary and good purpose. Upon any other or broader ground a mission of the sort were unneeded. Neither Mgr. Persico, nor Mgr. Satolli, nor any other *attache* of the Roman Court, be he ever so skilled in the study of affairs, can tell the world anything about Ireland that it does not already know. The history of that country is before the world. The condition to which it has been reduced, the means by which it

has been so reduced, and the reasons which led to it, are obvious, nor are they seriously disputed. The question is one simply of history. It is a calamitous history, and the calamities too, have been of man's creating. “The calamities of Ireland,” said John Bright in a memorable sentence, “are the creatures of English law.” A thousand times has the whole story been traversed.

We venture to think that the Holy See cannot be helped to an understanding of the political trouble in Ireland by anything more trustworthy than by the text books of Anglo-Irish history, and the speeches of Father Tom Burke and O'Connell. Not less excellent will be found some of the letters and lectures of a great Englishman and a great Churchman, Cardinal Manning. In fact there is no need, as we think, in the search for the secret of Irish discontent to go outside of the letter addressed by his Eminence to Earl Grey so long ago as 1868. In that letter the Cardinal made clear what was ill, and the curative treatment he then suggested is as essential to-day as it was when he prescribed it, now twenty-one years ago.

The whole trouble in Ireland may be traced, as His Eminence demonstrated in his letter, to the absence there of two things—Religious Equality, and an equitable Land-Law. In that light he examines one by one the arguments that are commonly brought against the Irish people. Take for example the cause of Fenianism. “Has Fenianism,” he asks, “any other cause than animosity against England? Has that animosity nothing to do with the three confiscations of almost every acre of land in Ireland, and the folly of striving for three hundred years to force Protestantism on a Catholic people?” Again, it is constantly urged that in laws and administration Ireland is on the same footing with England, and that where there is a difference Ireland is better cared for than England. Her poverty, they retort, has been of her own creating. “Did Ireland,” the Cardinal answers, “suicidally strip itself of all its lands, reduce itself to mud cabins, potato diet, and evictions, fever, and famine? Would this have been its state had it been left to mature its own social order and civilization as England, Scotland, France and Spain? Who checked its agriculture, its cattle trade, its fisheries, and its manufactures by Act of Parliament?” If poverty, he concludes, ever was inflicted by one nation upon another it has been inflicted on Ireland by England. As to both countries being upon the same footing we find the Cardinal saying:

“Let the endowments of the Church of England be transferred to the English Catholic bishops and clergy; let the Anglican Archbishops and Bishops be liable to fine for assuming their ecclesiastical titles; let the land in England be held by absentee Irish landlords by title of past confiscations, and let their soil be tilled by tenants at will, who may at any hour be evicted, and I shall then think that Ireland and England are on the same footing.” His Eminence adds that there would yet be one thing wanting; and that is that some Irish statesman should reproach the English for their unreasoning and unrelenting animosity, their self-chosen poverty, their insensibility of the dignity and benefits of being thus treated by a superior race.

“There is, however, one preliminary step,” said his Eminence, “to the pacification of Ireland so easy in itself that we shall be gravely responsible if we do not at once take it—namely, that we in England should govern ourselves when we speak of Ireland, as we should expect Irishmen to govern themselves when they speak of us. Nay, I will further say,

that the memory of the last three hundred years ought to make us all the more watchful, as those three centuries of suffering have made them all the more sensitive. I do not think Englishmen are enough aware of the harm some among us do by a contemptuous, satirical, disrespectful, defiant language in speaking of Ireland and the Irish people.

A manly, generous, respectful tone would soon dispose many wounds to heal which are now kept open and fester rankly."

The Cardinal does not fail to say a word in regard to a scheme that, so long ago as 1868 found favour in England, that the Irish Catholic clergy be brought within the circle of the influence of the Government. In the light of Mr. Balfour's abortive offer of the bribe of a Catholic University, his Eminence's words are worth recalling :

"Let all public men be well assured that when the proclamation is made to the Irish people that the State has endeavoured to buy their pastors, there are no men living who will rise in greater indignation than the peasantry of Ireland. Without 'questing,' every priest in Ireland would find the free-will offerings of his people to be doubled : to let all men know that it is neither by questing nor by constraint, nor by undue influence, spiritual or personal, but for the love of God and of His Church, of their own souls and of the souls of their children ; and, I will be bold enough to add, for the love of their priests—their faithful, warm-hearted, unwearied friends, guardians, and guides in life and in death—that the Catholic people in Ireland, and the Catholic Irish in England, in Canada, in Australia, in the United States, throughout the world, joyfully, gratefully, generously, with filial love, cherish and support their clergy. The love of a Catholic Irishman for his priest is known only to those who have the happiness to labour among them. To a State paid church and clergy the Catholics in England and Ireland would give neither their money nor their hearts."

"We ought to respect the sensitiveness kept alive in a noble people by the memory of religious persecutions which England desires to erase from its records, and by natural resentments kindled by repeated and terrible confiscation. I am not now about to recite the wrongs of the past, nor to rekindle the fires which have been, happily, dying down. We shall rejoice to forget the past ; but on one condition. Let us hear no more of 'sentimental grievances,' no heartless assertions that Ireland has now nothing to complain of, that the reign of *Astræa* is supreme in Ireland ; that the Irish do not know their own golden prosperity, created by English and Scottish industry, while they will do nothing but saunter and look on with folded arms. Let us have no more of this unjust and dangerous language, and we shall carefully refrain from raking up the embers of history. It needs little stirring to raise a flame. We Englishmen can be cool and calm in this matter, but we must not forget that the accumulated animosity of the past is born in the blood of Irishmen. My surprise is not that they curb it so little, but that they control it so much. The social and political inequalities, the religious persecutions, and the cruel confiscations of the past, might be more easily forgotten if they were not still embodied visibly and grievously before their eyes, in the ascendancy of the Protestant Establishment and of a minority. This is the recapitulation and representative of the policy of Elizabeth, James and Cromwell, still living, powerful, and dominant. I will not, however, revive these bitter topics. We Englishmen ought, indeed, to be calm and to control ourselves. But can we wonder if no Irishman

be as cold blooded as we are ? It is this unreasonable, I was going to say this unnatural, mood which renders the language of Englishmen so irritating to Ireland. 'As vinegar upon nitre, so is one that singeth songs to a heavy heart.' Such are the hymns to Irish prosperity in the ears of a population a century behind the national maturity which is their right. Society which springs from the soil, and forms itself by the tillage of the land, training its people to thrift and industry, and unfolding its steady growth in homes, hamlets, villages, towns, and cities ripening by centuries of time, and binding all orders and inequalities of rich and poor, master and servant, together in mutual dependence, mutual justice, mutual charity, making even the idle to be thrifty, and the powerful to be compassionate : this growth of human happiness and social order, which in England and Scotland is so symmetrical, and mature, in Ireland has been checked at the root. The centuries which have ripened England and Scotland with flower and fruit, have swept over Ireland in withering and desolation. We are beginning in the nineteenth century to undo the miseries of the seventeenth and the eighteenth. But let us not excuse ourselves by alleging the faults of national character. If our Irish brethren have faults, they are, for the most part, what England has made them ; Englishmen, with a like treatment would have been the same."

So Cardinal Manning, a loyal Catholic, and a loyal Englishman, and a warm friend of Ireland, wrote twenty-one years ago. Truer or wiser words in regard to the condition and needs of the Irish Catholic people, have never been written. The mission of any envoy to Ireland who has informed himself differently, can only bring about mischief.

TORONTO STREET ROWDYISM.

The *Toronto News* of the 17th inst contained the following letters :

THE PRESS ON RELIGIOUS RIOTS.

Editor of the *News*: In your editorial of the 14th inst, headed "A Very Serious Matter," having expressed your disapproval of the ruffianly conduct of those who paraded the streets exhibiting offensive placards and playing offensive party tunes, you go on to say : "Whether the cause of this is the political agitation which is now in progress, or whether it marks a growing hostility between the two factions, matters little. The fact is that a bitter hostile feeling exists between the two."

Now, Sir, I think this way of putting it is very unfair to the outraged Catholics of this city. When you speak of two factions you imply that there is also a hostile Catholic faction, which is not the case. It is well-known that some years ago the Irish Catholics of this city gave up their annual St. Patrick's day parade, lest even that, which they regard in the same light as Englishmen and Scotchmen regard the celebration of the national patrons, Sts. George and Andrew, should be construed into a display of hostility. This they did for the sake of peace, and still there is no peace.

Even at the reception of Archbishop Walsh the society bands abstained from playing from the same motive. Even if they were to parade and play thousands of tunes they neither do nor play anything calculated to give offence, nothing for example to be compared with,

Tetter, totter, holy water
We'll murder the papists every one, &c.

Or

Arise ye sons of William rise
We'll kick the popo before us, &c.

As a rule the newspapers of Toronto are very unfair towards Catholics, for the reason, I dare say, that it pays.

The newspapers, as well as the pulpits of Toronto, instead of seeking to enlighten and guide public opinion, favor its worst passions and cater to its lowest instincts. They should

strive, as far as possible, to instruct, to improve and to elevate those looking to them for guidance. They should give them lessons of forbearance and charity. They should treat questions of race and religion with fairness and candor, and not depend on misrepresentation of fact, and appeals to prejudice. That they have not done this, we have evidence in the manner in which Catholic feeling is every day outraged.

When I see in some of your city papers a comparison made between an Orange procession marching to the music of insulting party tunes and the procession conveying the illustrious Archbishop of Toronto to take possession of his cathedral, I fancy that the people have strange notions of what constitute "equal rights."

CATHOLIC.

Toronto Dec 16 1889

"THE PRODISON BOYS"

To the Evening News

Sir wil you please inform the evening tellegram through your paper that they are dam liars for what they said about the fight on the corner of queen and bathurst streets friday evening by saying that it was a gang of tuffs and rowdies for they were no such a thing they were more of the gentleman about any one of them and more loyal to the queen and country than the editor of the tellegram and it also stated that the pollease had a perfect rite to stop them I say he is a liar again Why didnent the pollease in other division stop them because they were good loyal men to queen and country but them big hedded dogans (for such they must have been) under the leader ship of a littele red headed.....nc account sargent actually tried to murder the prodison boys and choked a man near to death for nothing and hit little boys with their battons with all their might. No 118 hit 2 and near killed them had it been mo or mine he would not been alive to day the cowardly dog that he is and denison is as bad for letting them go on and do so he is not a loyal man and I would like to hang him to day if I could and all the pollease that took a fighting hand that night and if some of the pollease got hurt as bad as the boys did he would have given the man that did it a few years to think of it in jail but he wont say a word to the pollease if they kill a prodison because he is no good to queen or country and has no rite to fill the position that a man should hold how is it that Walsh could came in here and get pollease pertection and when a prodison band go out and parades the streets quietly that the pollease should come on them and try to kill them just for spite, please insert this in your paper and oblige a good orange man who ain't a scard to say what he means, yours truly.

JESSIE JAMES.

NEW ST. PAUL'S CHURCH.

The zeal and generosity in the cause of religion of the Roman Catholic citizens of Toronto, has been strikingly manifested in the new edifice raised by them for the worship of God and to the glory of His name. Last Sunday morning the recently completed St. Paul's church, at the corner of Queen and Power streets, was opened with a special service, which was attended not only by the congregation of the parish, but by Roman Catholics from all parts of the city, and many Protestants as well. In consequence the large building was crowded, and the ushers had some difficulty in finding seats for all who presented themselves. The mass was announced for eleven o'clock, but it was half an hour later when the preliminary ceremony of blessing the church was performed. This duty was undertaken by Archbishop Cleary, of Kingston, who, preceded by the cross-bearer and acolytes, and followed by a number of the clergy, passed along the aisles sprinkling the walls with holy water and repeating the prayers appropriate to the occasion. Then High Mass was begun with Vicar-General Rooney as celebrant, Rev. Father Guinane as deacon, and Rev. Father Hand as master of ceremonies. The music was Mozart's First Mass, and it was rendered by a picked choir, under the leadership of Mr. Richardson, with Miss McGrath as soprano soloist. The members of the clergy present, not already mentioned, were:—Bishop O'Mahony, Vicar-General Vincent, Rev. Father O'Reilly, Rev. Father

Lynch, and Rev. Father Morris. In the congregation were observed. Hon. Frank Smith, Messrs. T. W. Anglin, Eugene O'Keefe, James J. Mullon, George W. Kiely, W. A. Murray, James Murray, Thomas Long, Edward McKeown, Gerald Fitzgerald, Joseph Connolly, W. J. Macdonnell, D. A. O'Sullivan, Wm. Burns, and M. O'Connor. There was no sermon. It was expected that Archbishop Walsh would preach, but at the close of the mass Vicar General Rooney announced that his Grace was ill, and consequently unable to attend.

The new St. Paul's is one of the finest of church edifices in Toronto, and is not only a structure which may be regarded with complacency by one portion of the community, but as a credit to the city. Those who have not yet visited it will be surprised at its magnificence. The designs with regard to the interior have not yet been elaborated, but when the decorations have been completed it will present a beautiful as well as an imposing appearance.

Now that the Holiday season is at hand, and the minds of the people are cogitating what would be a suitable present for their friends; we would advise a visit to the well known firm of D. H. Cunningham, 77 Yonge st Toronto, 2nd door north of King, where you will find a choise collection of Diamonds, Watches, Jewellery, &c, of every description. It will pay you to give him a call.

Current Catholic Thought.

CHURCH WEDDINGS!

As Christ has raised Matrimony to the order of a Sacrament, and that Sacrament between Catholic parties, is received in the church in the presence of Our Lord Himself, it is incumbent upon wedding parties to present themselves in a becoming manner and in proper costume before the Blessed Host.

We regret to say that we have heard of some recent marriages in this city where not only decorum but decency has been outraged. Bridesmaids, we have been informed, have entered the church, and even the sanctuary, without any covering upon their heads. We have been furthermore told that they have also dared to appear upon the altar arrayed in costumes that ought not to be tolerated in the ball room. For a young girl to appears decollete anywhere is bad enough, but it is utterly inexcusable before the Blessed Sacrament. If these young ladies know no better, why do not their parents inform them, and if their parents are equally ignorant, let the Catholic bride stipulate to her bridesmaids that a decollete costume is not desirable at a church wedding. The vanity that leads to a display of nude shoulders and arms in a Catholic church is not to be tolerated for an instant and amongst Catholics is inexcusable. A church wedding is not a show or an opera, where such petty indulgences are winked at. Let Catholics understand in Whose presence they are when they enter a church, and bear in mind that they not only violate decency when they garb themselves in such unbecoming costume, but that they lack respect and reverence, and give scandal untold.—*Church Progress St Louis.*

A CURE OF CATARRH

in the head, as well as of all bronchial, throat and lung diseases, if taken in time, is effected by using Dr. Pierce's Golden Medical Discovery, or money paid for it will be promptly returned.

A more pleasant physic
You never will find
Than Pierce's small "Pellots,"
The Purgative kind.

TO OUR SUBSCRIBERS

The SPECIAL ANNOUNCEMENT which appeared in our columns some time since, announcing a special arrangement with Dr. B. J. KENDALL Co., of Enosburgh Falls, Vt., publishers of "A Treatise on the Horse and his Diseases," whereby our

subscribers were enabled to obtain a copy of that valuable work free by sending their address (and enclosing a two-cent stamp for mailing same) to Dr. B. J. Kendall Co. Enosburgh Falls, Vt, is renewed for a limited period. We trust all will avail themselves of the opportunity of obtaining this val-

uable work. To every lover of the Horse it is indispensable, as it treats in a simple manner all the diseases which afflict this noble animal. Its phenomenal sale throughout the United States and Canada, make it standard authority. *Mention this paper when sending for "Treatise."*

NATIONAL COLONIZATION LOTTERY

Under the patronage of Rev. Father Labelle.

Established in 1851, under the Act of Quebec, 32 Vict., Chapt. 36, for the benefit of the Diocesan Societies of Colonization of the Province of Quebec.

CLASS D
The 20th Monthly Drawing will take place

WEDNESDAY DECEMBER 18th
At 2 p.m.

PRIZES VALUE
\$50,000
Capital prize--One Real Estate worth \$5,000.00

LIST OF PRIZES.

1 Real Estate worth.....	\$5,000	5,000
1 do	2,000	2,000
1 do	1,000	1,000
1 do	500	2,000
10 Real Estate "	300	3,000
30 Furniture sets	200	3,000
60 do	100	6,000
200 Gold Watches	50	10,000
1,000 Silver Watches	10	10,000
1,000 Toilet Sets	5	5,000
2,307 Prizes worth	\$50,000.00	

PICKETS \$1.00
It is offered to redeem all prizes in cash, less a commission of 10 per cent. Winners, names not published unless specially authorized:
S. E. LEFEPVRE, secretary,
Offices, 19 St. James street, Montreal, Can

St. Michael's Palace

His Grace the Archbishop of Toronto will be At Home on Wednesday the first of January between the hours of 3 and half past 5 o'clock, at St. Michael's Palace, to those desirous of calling.

J. F. McBRIDE.
Secretary.

SOLID GOLD & FILLED GOLD CASES
AMERICAN MOVEMENT
STEM-WINDING ACCURATE TIMEKEEPER
WARRANTED 5 YEARS
GENTS SIZE \$3.50

Having recently purchased the entire stock of watches of the bankrupt firm of Weldon, Richards & Co. consisting of solid gold, silver and gold-filled cases, we shall offer a portion of the entire lot at prices never before heard of in the watch trade. Among the stock are 200 American Make stem-winders in solid gold-filled cases, which we shall sell singly or by the dozen to private parties or the trade at the unheard-of low price of \$2.50 each. Each and every watch is guaranteed a perfect time-keeper, and each watch is accompanied with our written guarantee for five years. Think of it! A genuine stem-winding, American Movement watch, in solid gold-filled cases and guaranteed for five years, for \$2.50. These watches a first-class, reliable time-keeper, at about one third retail price, would never at once. Watch speculators can make money by buying by the dozen to sell cash.

Solid Gold Watches at \$3.50.
These watches must be sold, and as an inducement for you to order quickly, we will send to each of the first 100 who order, from this advertisement, a solid 14k Gold Watch worth \$20, provided \$2.50 is sent with the order. Elegant, SOLID GOLD CHAINS of the latest patterns, for \$1.00, \$2.00, \$3.00, and up. **ORDER AT ONCE!** Be one of the first and get a solid gold watch for \$2.50. All are stem-winding, elegantly finished, and guaranteed perfectly satisfactory in every way. Send money by registered letter or P. O. order to our risk. Watches and chains sent by registered mail to any address, provided \$2 cents extra is sent to pay post-
EUROPEAN WATCH CO.,
67 Colborne Place, New York

\$225.00 CASH,
70 Diamond Rings,
50 PAIRS GENUINE DIAMOND SCREW EAR RINGS.
26 Solid Gold and Silver Watches
GIVEN AWAY

In our January, 1890, issue we published the first 100 names received in reply to our last Bible verse contest, in which we gave away \$225 in cash, 70 Solid Gold Watches, and 71 Solid Gold and Genuine Diamond Rings.

\$661 MORE TO BE GIVEN AWAY,
March 1st, 1890.

We will give to the **FIRST 150 PERSONS** calling on whom the word **WIFE** is first found in the Bible, before Mar. 1st, 1890, the following valuable prizes: To the 1st person giving the correct answer, \$100; 2d, \$75; 3d, \$50; 4th, a Solid Gold Hunting Case Watch; 5th, a Beautiful Diamond Ring; to each of the next 25, a Solid Silver Watch; 50 pairs Diamond Screw Ear Rings (perfect little gems) to each of the next 50; if there be so many correct answers, a Beautiful Solid Gold Ring set with genuine diamonds. With your answer send \$50, to help cover expenses of this advertisement, etc., and we will send you our illustrated 16 page Monthly for 3 months and our new Illustrated Catalogue of Watches, Diamonds, &c. Our 11th Monthly of March issue will announce the result of the contest, with names and addresses of the winners. This offer is made solely to introduce our publications into new homes. We, as publishers, are thoroughly known, "Honesty and Square Dealing" is our motto. Our Monthly was established in 1877. Give full name and address, (please to check.) Address: **BLANCHARD'S ILLUSTRATED JOURNAL,** 5 & 7 Warren Street, New York.

A CHRISTMAS GIFT

A WHOLE PRINTING OUTFIT, Complete and Practical, 25c
Just as there is not a duplicate of any type, bolts or nuts, in the world, there is not a duplicate of any printing outfit. **HOW TO BE A PRINTER** from up any name, price, trade, paper, envelope, etc., sends them. We will send you the outfit for 25c. Address: **Blanchard's Illustrated Journal, 5 & 7 Warren St., N.Y. City**

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Best Teeth on rubber, \$3; one-cubitoid £10
All work absolutely painless. Vitalized Air,
C. H. RIGGS, L.D.S., South east cor. King & Yonge sts. Toronto. Telon-no 1478.

JUST ISSUED

Christian Heritage, Price \$1.00

CARDINAL GIBBONS' BOOK.

'From the New York Sun, of July 19, 1889.'
BALTIMORE, July 18.—Parts of the book "Our Christian Heritage," written by Cardinal Gibbons which will appear next October, were submitted to the hasty reading of an Associated Press reporter this evening. The book does not deal with the controversies agitated since the Reformation, nor aim at vindicating the claims of the Catholic Church as superior to those of the separate branches of Christianity. It has nothing to say against any Christian denomination that still retains faith in at least the divine mission of Jesus Christ. The book shows that such fundamental truths underlying Christianity as the existence, the providence and the omniscience of God, the immortality of the soul, the existence of free-will, and the essential distinction between moral good and evil, are all susceptible of being demonstrated by unaided reason, while they are made still more luminous by the light of Christian revelation. The latter part of this volume contains a series of chapters exhorting the superiority of Christian over pagan civilization. There is an important chapter on labor. The Cardinal concludes the introduction with this:

"Hyw rapidly have the sectional hate and fierce animosities engendered by our late civil war been allayed. In both houses of Congress and several of our State Legislatures are found to-day representatives who fought against each other, but are now framing laws for the welfare of our common country.

"In passing from pagan to Christian civilization we have emerged from Egyptian bondage to the liberty of the children of God."

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TO THE ELECTORS OF
St Andrew's Ward.

YOUR VOTE AND INTEREST ARE RESPECTFULLY SOLICITED FOR

WILLIAM BURNS

—AS—
Alderman For the Year 1890

Election takes place January 6th, 1890

St. Stephen's Ward

Your vote and influence are respectfully solicited for

G. FLANAGAN

—AS—
Separate School Trustee for
1890-91.

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We use no minerals, no mercury, no acids, no irritants, no snuffs, no inhalers, no douches (which are worse than useless), often injurious. Complete Quilt (with medicine) \$3 \$5 and \$8.

GUARANTEED CURE!

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Our "WILD WOOD WONDERS" is a delightful stomach cordial made from herbs of the wild woods, and is an invigorating, blood-purifying tonic—a perfect regulator of the Stomach, Bowels, Liver, Kidneys. Blood and

Guaranteed Cure

Dyspepsia is little else than Catarrh of the Stomach, and these remedies will CURE any case of ACUTE or CHRONIC CATARRH.

\$1 per bottle 6 for \$5

For satisfactory proof and trial test call at our office or address, postpaid.

Catarrh and Dyspepsia Remedy Co.
190 King Street West, Toronto.
Send for pamphlets, circulars, etc.

TORONTO POSTAL GUIDE. During the month of December 1880, mails close and are due as follows:

	Close.		Dix.	
	a.m.	p.m.	a.m.	p.m.
G. T. R. East	6.00	7.30	7.45	10.30
O. and Q. Railway	7.30	7.45	8.00	9.00
G. T. R. West	7.00	3.20	12.40	7.40
N. and N. W.	7.00	4.40	10.00	8.10
P. G. and B.	7.00	3.45	11.00	8.30
Midland	6.30	3.30	12.30	9.30
C. V. R.	7.00	3.20	9.00	9.20
	a.m.	p.m.	a.m.	p.m.
				12.50
G. W. R.	2.00	9.00	2.00	
	6.00	4.00	10.30	4.00
	11.30	9.30		8.20
	a.m.	p.m.	a.m.	p.m.
U. S. N. Y.	6.00	4.00	9.00	
	11.30	9.30	11.30	5.45
U. S. West States	6.00	9.30	9.00	3.44
	12.00			7.20

ENGLISH MAILS.—A mail for England via New York will be closed at this office every day, excepting Sundays and Wednesdays, at 4 p. m., and will be despatched to England by what the New York Postmaster may consider the most expeditious route.

On Thursdays a supplementary mail for London, Liverpool and Glasgow, will be closed here at 9 p. m., for the Cunard steamer sailing on Saturday, but to insure catching the steamer the 4 p. m. mail is recommended. The Canadian mail via Quebec will close here on Wednesdays at 7 p. m.

- Church Pews -

SCHOOL FURNITURE

The Bennett Furnishing Co., of London, Ont. make a specialty of manufacturing the latest designs in Church and School Furniture. The Catholic clergy of Canada are respectfully invited to send for catalogue and prices before awarding contracts. We have lately put in a complete set of pews at the Brantford Catholic Church, and for many years past have been favoured with contracts from a member of the clergy in other parts of Ontario, in all cases the most entire satisfaction having been expressed in regard to quality of work, lowness of price, and quickness of execution. Such has been the increase of business in this special line that we found it necessary some time since to establish a branch office in Glasgow, Scotland, and we are now engaged manufacturing pews for new churches in that country and Ireland. Address BENNETT FURNISHING CO, London, Ont., Canada

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THE BEST BOOK FOR CHRISTMAS

POEMS OF POPE LEO XIII.

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The entire edition of this grand publication—the most elaborate Catholic work ever issued in America—is now controlled by THE CATHOLIC WEEKLY REVIEW. The volume contains the

LATIN POEMS OF POPE LEO XIII.

done into English Verse by the Jesuits of Woodstock College,

PUBLISHED WITH THE APPROBATION OF HIS HOLINESS

With a Life of the Pontiff, by Fr. Charles Piccirillo, S. J.

Heretofore the work has been sold in but two editions and at two prices, namely, in Morocco and Gold with full page engraving, \$5.00

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These prices in Canada alone we are able to reduce as follows

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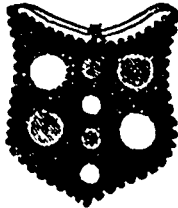
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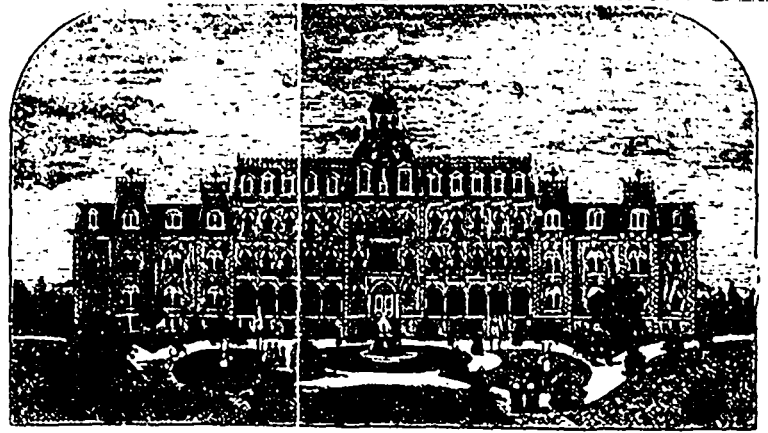
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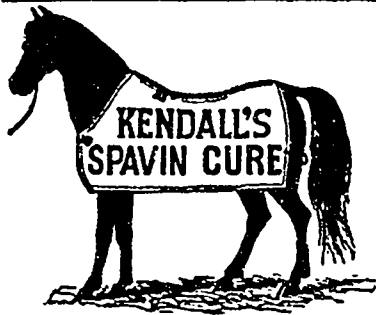


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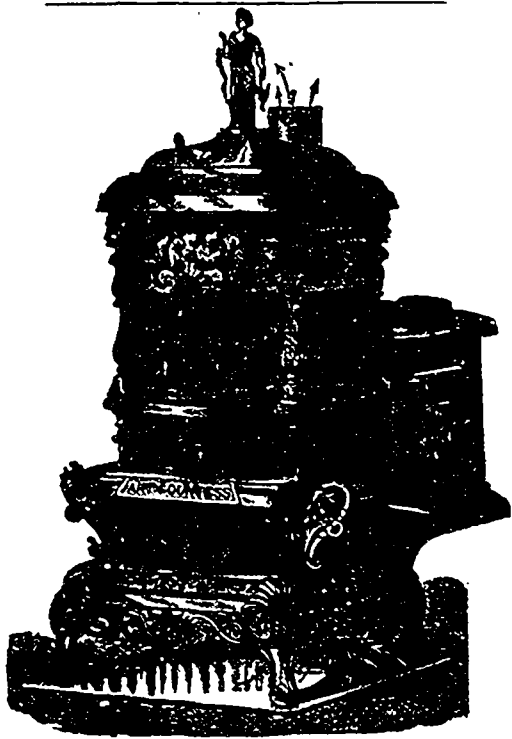
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